Rough Field Notes

81

BPt0054/011 (02)

dies. Amulichamzact explains the fight, no weapons, just pushing. When they later on enter the bugpig, again there is a fight, which the ovikbliuislā are allowed to see. Then it is finished in usual style.

15 73 ②

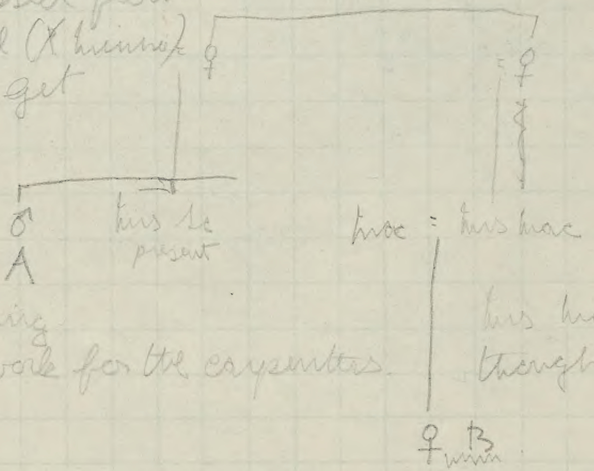
① ~~k~~ q'wu'nàk·

② This name has passed from A to B who is a girl (X hunnox) who does not want to get married.

③ kwatl'wàl'a

④ sksun

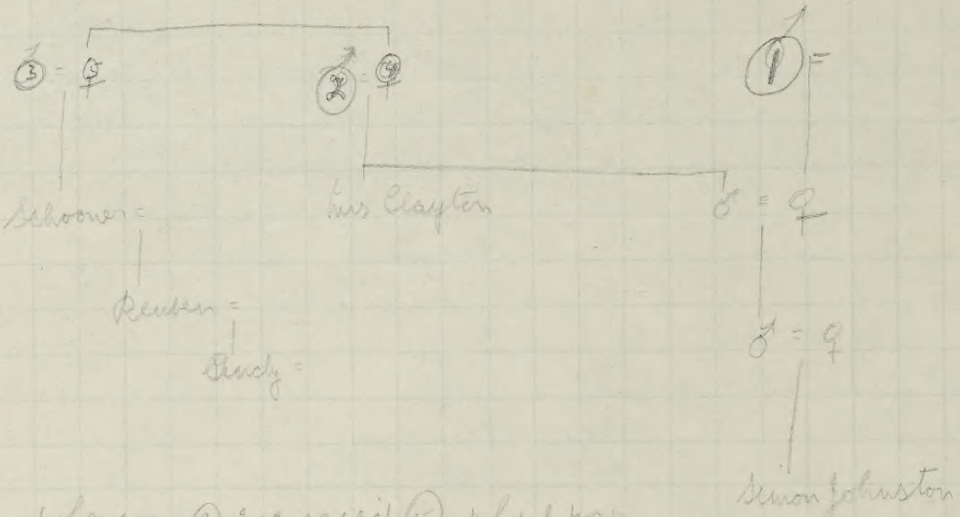
⑤ Which may be postponed for one night owing to the vast amount of work for the carpenters.



his hac calls his Sc q'walEms though probably older.

Another kusuit business. ① is the name of the person with the story. The yele is as usual. Then the 1st song describes how ③, a ♂ spirit came down from above & went everywhere ~~getting~~ looking for ♀. how on the ocean the loon ④ looked after him & therefore got bound up with his business. He went everywhere, picking up & bringing with him from every where ~~how & then~~ a few ♀. He is described in the song as "the big one"; his name of ③ not used. The theme describes how he changed his blanket for ps changing at one time. On the cutting day they get a huge cedar stick, big like a canoe, which they raise up between goxtl'im & n'ebusam. It represents a huge bird, with wings fastened on, & a loon's head lulusta on the top. It is all black, except the loon's head on top. On n'ebusam ⑤ night the place is jammed; a flock of masked ♀ from all the places he visited are hidden by a sail. When the omklitnsta are present the sail is dropped, & they are the numerous ♀, dressed & decorated to represent their various homes. There is no man in mask, ③ being disguised as a bird. Then they leave & the affair is burnt. This business returns frequently during the winter but is the only kusuit business to do so. All others, if a man wants to perform again after Xmas, at the time the spirit fall down, he can do so, if not, well he doesn't, & the show is only 1 time per winter.

1575



1) kwàius ♂ in law
2) ~~tr~~ x·màtz
③ died & so did ④, whereon ② married ⑤, which was all right & frequently done. Reuben Sc. also married his w's sister. In such cases the regular formalities of marriage are gone through

Andy & Simon Johnston are considered to be of one family
3) kòmokwa ④ (skantsk) ⑤ kì·tlxta ⑥ snushn

1576

Sc does not know & believes everybody is vague, but ~~he thinks~~ he knows there is another son, superimposed over this ~~our~~ son where all our sint reside. In this upper son there are also sint. Down below us there are also 2 world's, ours being son for the (kolkwilliny) under the ocean there ~~at~~ is another land with more sint, the land where two waters penetrated. ③ is a powerful sint, he eats men who anchoring at sea. ④ is another bad creature living in the chuck. ⑤ is another sint there, which sucks in canoes, it is like pitch on a canoe & cannot be pulled off. ⑥ is the octopus, when grown large & mythical, it is ~~sea~~ then regarded as sint & feared. All these sint are capable of giving tkwauk power to a man.

1577

Note. If a man gets t kwaula from some suit, he speaks of it as his sàtai.
A man getting t kwaula is an àtakwaula.

If a man becomes t kwaula he must use the song that his suit has brought to him

① ♀, slondi suit

Once Sc. was sleeping out with another man & found a trail of dried blood leading to their blankets. They examined themselves & realised that it could not have come from them. They were much troubled, & had no idea what could be the cause after & they forgot about it. A week later Sc.'s nose began to bleed, & continued to bleed, could not be stopped, for days it bled, & he was unable to eat, became wasted away to bone. Then he dreamt one day that some strange creature came to him, he did not know who or what it was but it terrified him. Soon after, a few minutes after this dream he was working at the fire & began to bleed. It could not be stopped. His face swelled, so that he could not see without lifting the swollen flesh. He got so near death that he lost consciousness, his M wept & they burnt his nose to see whether he was alive. All came to his house; they thought him on the point of death. Then he woke up a little, saw the people & thought of them as a dream, wondering what the trouble was. Then he heard his M weeping, understood why, & asked her to stop. The people saw his eye moving around & realised that he had become O.c.e that spirit had come for him & he would get at kwenla. He told the doctors to stop their work. That night he vomited a hard mass of blood. His M & he examined it, & thought that he would die. They cried: this was the

1579

① nitz s mtè mut

② He was too weak to stand up

③ 9 annas.

1557

- v. k 26 -

[illegible] Proposed for [illegible] of the [illegible]

[illegible]

[illegible]

1596

po'yɛs = the leaves chez ma poche

~~ʼx̣sa sai i~~ ~~ʼx̣ sai sai~~ ʼx̣i sa sai i — ᵛ. hard

SEDUM SPATHULIFOLIUM (HOOK)

found above Chimott. Probably a moss, warmed in a kettle and applied externally to a woman's breast tied on with [illegible] to increase milk supply

Note Sc.

Sc. once had two w-s, at first he had separate rooms for them but when he moved back to his own house he had a wide bed where the 3 slept, he in the middle. In this way jealousy was avoided.

To cause madness get a woman's hair & tie in around the stomach of a living squirrel & release same. As the beast runs to & fro, so will the person's head become silly.

A woman was seen to be eating the bark of a tree. Her enemy took some more of the bark, & tied a noose round a toad's ♂ neck, hanging the beast up till dead. The ♀ had tightening of her throat & died. Sc. does not believe this, but apparently it worked.

When drinking wine the host must drink first, as proof of no poison. Any person passing must be invited to a meal if one

is in progress & it would be v. rude to refuse, but even to eat a litt
enough to satisfy etiquette.